

A THEOTHERAPY EXPERIMENT

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ABSTRACT

This is a scientific attempt to measure what effect theology has on a churchman's level of actualizing over a short period of time. The word theotherapy is used in the sense of an indepth study of Wolfhart Pannenberg's systematic theology by nine lay persons. The design of the experiment consists of an experimental group of nine and a control group of thirty-four. A pre-psychological inventory was administered to both groups. Then the experimental group was taught a nine-week class in theology. Then both groups were given a post test. The two tests were graded by computer and the results compared.

The project contains a summary of the theology of Wolfhart Pannenberg and definitions of self-actualization by Maslow and self-actualizing by Shostrom. The inventory used is the Personal Orientation Dimensions Inventory.

The experiment attempted to prove the hypothesis that a thorough exposure to progressive theology will change one's level of self-actualizing to a higher level and, in effect, is a Theotherapy.

The class and the control group are compared in terms of Age, Gender, Education, Marital Status, Occupation and Years in the Church. The method of teaching was traditional--mostly lecture with intermittent discussion and interaction. Only the content of the classes could be termed non-traditional. No current method of psychotherapy was used in the classes such as Gestalt or Behavior Modification or Psychoanalysis so that this theotherapy could be tied to some present well-established method of therapy. The only method was the content of the

theology and the teacher's interpretation of Pannenberg's system.

Maslow held that finding a philosophy of history and a system of values had the effect upon a person of helping them attain self-actualization. Pannenberg provides both.

All of the score sheets were graded by computer via Edits Publishers in San Diego, California and returned in profile form. The results used a nonparametric statistics and the sign test formula. This breaks up the data in gains and losses of scores. The table for the sign test shows that at the 13 items level, the critical region is at 2 or less and since we have 4 losses instead of 2, our null hypothesis is rejected. Therefore the data shows that there is no significance difference between the class' Pre and Post P. O. D. scores. The sign test theory says that the change upward in the 9 items of actualizing is probably due to chance.

Conclusion:

In this particular experiment, at this particular time and place, using these particular variables, a class in Wolfhart Pannenberg's theology did not raise the level of actualizing of the experimental group. Their level of actualizing did rise during the nine-month period but the sign theory says it was due to chance and not theology. An interesting positive note that came out of this experiment is that both the class and the control group raised their level of actualizing over the nine-month period. We are not able to determine what caused the growth but that these 43 church members from December, 1976 to September, 1977 experienced a considerable rise in self-actualization.

FOREWORD

In this project the word theotherapy is used in the sense of an indepth study of Wolfhart Pannenberg's systematic theology by nine lay persons. The effect of the theological study upon them has been measured by a psychological inventory. My interest in the theology of Wolfhart Pannenberg is to fulfill my desire to find that reasonable theological system. My experience with Pannenberg's Systematics, so far, has been personally satisfying and fulfilling. I believe this study may have changed my level of actualizing. Now I want to attempt to measure as scientifically and objectively as possible, whether or not it will actually change the actualizing level.

The project hopes to prove the thesis that a thorough exposure to progressive theology will change one's level of self-actualizing to a higher level. Modern progressive, self-actualizing theology is how we characterize the theology of Wolfhart Pannenberg. To re-state the hypothesis of this project: Pannenberg's Systematic Theology, when seriously studied, understood and given time to assimilate, will raise one's level of self-actualizing and is, in effect, a theotherapy.

With this as the goal, we proceed to the outline of the project. The following chapters describe the research and results of the project. This project took two years to develop and complete.

This particular outline will describe the schedule and order of events that the project took to completion.

1. Administer the "Personal Orientation Dimensions Inventory" to nine class members and thirty-four control group members.

2. Study, prepare and teach a nine-week, indepth course on Pannenberg's theology to the nine class members.
3. Administer a second "P. O. D." to the class and control group.
4. Determine the outcome of the comparison between the two "P. O. D."s by statistical analysis.
5. Write the project in dissertation form.

CHAPTER 1

THE THEOLOGY OF WOLFHART PANNENBERG

One of the great systemic theologians of our time is Wolfhart Pannenberg. His system of thought is new, creative and wide in scope. The intent of this chapter will be to set forth some of the major distinctives of his theology that were presented in the classes. Other doctrines such as the birth of Jesus and the creation of the earth which are of a more controversial nature in the local church setting will also be shared.

In reaction to neo-orthodoxy, Pannenberg has attempted to keep his theology out of isolated specialties or the tendency toward ghettoizing theology into a monastic exercise cut off from practical understanding. He does not believe that the theologian should be allowed a retreat from the actualities of ordinary history; not permitted the luxury of a sacred history where there is a minimum of involvement with the actual course of history--its wars and tragedies. The theologian cannot have a closed system of theology in the modern intellectual situation where authoritarian structures have one after another collapsed. Theology must speak to all the sciences and arts in terms they understand.¹ He sees life as rational and ultimately understandable. He sees no need of plurality of history but that theology can take its larger and proper place in the community of human life. Pannenberg affirms, "For much too long a time faith has been misunderstood to be

¹Wolfhart Pannenberg, Theology and the Kingdom of God (Philadelphia: Westminster Press, 1969), pp. 93-100.

subjectivity's fortress into which Christianity could retreat from the attacks of scientific Knowledge."² Any attempt at the bifurcation of truth is in "danger of distorting the historical revelation into a gnostic knowledge of secrets."³ It appears that he is responding or reacting to such theologians as Barth and Bultmann and in general to the philosophy of existentialism.

Secular history itself is the self-revelation of God. In history God makes himself known.⁴ Revelation is the self-disclosure of God, but in order to be revelation it must not lie outside the normal sphere of man's understanding. He stresses the examination of all human history and develops his system along non-theological and philosophical as well as biblical-theological lines. Faith has to do with the historical truth that is open to all historical investigation. God is one and truth is one; therefore faith must be understood in such a way as to preserve this oneness. "Theology," he writes, "has no reason or excuse to cheapen the character and value of a truth that is open to general reasonableness."⁵ Faith must be able to speak to such issues as the second law of thermo dynamics or the billions of years of evolution. Theology is not to impose either subject matter or methodology upon the other sciences. It does not need to do so if it will

²Wolfhart Pannenberg, "The Revelation of God in Jesus of Nazareth," James M. Robinson, Theology As History (New York: Harper & Row, 1967), p. 131.

³Wolfhart Pannenberg (ed.) Revelation As History (New York: Macmillan, 1968), p. 135.

⁴Ibid., p. 5.

⁵Ibid., p. 137.

free itself from the demands of a literal interpretation of scripture in order that the scientific outcome is not beforehand predicted by the literal interpretation. Theology's proper task is to provide the ground upon which all other disciplines can become fully what they can be. All of the sciences provide truth and all of this truth is God's truth. Theology serves as a comprehensive discipline because its subject matter is God who is the creator and sustainer of all things in the universe.

Pannenberg possesses a hermeneutical awareness. An awareness of historical change--that man no longer lives in a biblical age nor the age of Augustine or Aquinas or Luther. He writes, "The fact that faith lives from the truth of its foundations does not mean that it is tied to a particular state of knowledge. The results of research into the history where faith's foundations lie are constantly changing, just as our knowledge of the meaning of that history changes. This is due to the provisional nature of all human knowledge."⁶

The relationship to the Bible can never again be explained sufficiently in terms of an exegesis of texts. Only a full awareness of the differences and connections of historical epochs will allow the interpreter to relate himself rightly to the Bible. The end result of this awareness is a recognition of the difference between the exegesis of a text and the text's evaluation by the historian. Pannenberg says to confuse the two is to falsify the historic consciousness of man. Before and even during the time of Martin Luther, the verbal sense of

⁶Wolfhart Pannenberg, The Apostles' Creed (Philadelphia: Westminster Press, 1972), p. 12.

the scriptures was still thought to be identical with their historical content. Since the Enlightenment history has been viewed in new and different ways. Hermeneutics must deal with the problem of how a given content from the past can be repeated in a completely changed situation in the present. He seeks to guard against thinking one knows the answer ahead of time before one has examined all the evidence. Two examples of preunderstanding that he refutes are Bultmann's existential preunderstanding and literalism's prejudicial preunderstanding. As long as any interpreter superimposes upon the historical process some presupposed element common to past and present, he cannot adequately respect the difference between the times. It is Pannenberg's contention that the historical understanding inherent in the concept of universal history is capable of being expanded backward in such a way as to eventually include the past in the present understanding. In this way the hermeneutical differences between the past of the text and the present of the interpreter are both respected and overcome. They are overcome in that both past and present are incorporated within the larger framework of universal history. All this is possible when universal history "can again be regarded as the work of the biblical God."⁷

In his system man comes to understand reality through conscious movement toward an infinite historical horizon which is constantly enlarging and being revised by each enlargement. He sees this idea as having its origin in the biblical concept of history and of God. He

⁷Pannenberg, Revelation As History, p. 135.

writes:

Only the almighty and yet faithful God of Israelitic tradition gave rise to an understanding of reality as a history of ever new events, in contrast to the Greek understandings of the world as an eternal order for which the novelty of events had no essential importance.⁸

Reality is the historical process and man's understanding of reality is an aggregate of historical accumulation on the part of the present.

Pannenberg believes that in a restricted but crucial sense, God does not yet exist except to those who know him by faith. Jesus identified God exclusively with the coming kingdom and only when that kingdom arrives will man understand that God has always existed. He sees God to be a reality whose future is implicit in every past and present moment. This, of course, reverses the notion of creation in favor of the concept that God creates by the pressure of the future. Only history itself will reveal what God may mean.

Anticipation is a key word in his theology. History has a contingent future that continually presses in upon the present. History is a process whose end was anticipated in Jesus' resurrection. This is Pannenberg's central theological conviction out of which the rest comes forth.

Regarding anticipation and how this reality affects the church, he writes:

The church is never already perfected, but is always still on the road to full realization of its universal destiny. Nonetheless its form at any given time can be the expression of this destiny...⁹

⁸Wolfhart Pannenberg, "Crisis of the Scripture-Principle," Dialog, II (Autumn 1963), 312.

⁹Pannenberg, The Apostles' Creed, p. 158.

Again the flavor of anticipation comes through in, "The presence of God's future has already arrived in the story of Jesus..."¹⁰

In his system there can only be one historiography because there is only one history. There is no supra-history or "heilsgeschichte." The ultimate meaning of history can only be known at the completion of history. No absolutizing of any historical event is possible now before the completion of reality or history. Man must, in the light of this, remain open to the possibilities of the future. Man's stance to theology, the sciences, the arts, biblical interpretation, the meaning of history must be openness to change and new understanding.

The ability to maintain both meaning and openness is given in the resurrection of Jesus. Since the resurrection is seen as the arrival in the present of an event proper to the future end/time, all history before this end/time has a derived meaning. In other words, since Jesus' resurrection breaks through the normal categories of understanding, man must remain open to the still to come meaning of the future, of God, of history of reality.

His theological treatment of the diverse anthropological studies of our time is set forth in his book, What Is Man? The title of chapter one reveals much of his thought, "Openness to the World and Openness to God." He writes:

Today the sciences concerned with man are following the best route toward taking the place in the general consciousness held in earlier centuries by metaphysics. The fundamental change that man's consciousness has experienced in recent times is expressed in this: man is no longer willing to fit into an order of the world or of

¹⁰Ibid., p. 141.

nature, but wants to rule over the world."¹¹

He explains that from its beginnings in Greek philosophy, metaphysics assigned man his place in the cosmos, within the order of the totality of all entities. This position found its characteristic expression in the concept of man as a microcosm. Man was thought of as the world in miniature, for he participated in every stratum of being in the cosmos--physical as well as mental and spiritual. In the metaphysical conception of things, man's uniqueness among all creatures lies in this situation. Apart from Greek thought this is a very ancient idea in the history of religions but was developed with greater clarity by Greek metaphysics. Today it seems ridiculous to us for anyone to want to establish once and for all any kind of picture of an all-embracing changeless cosmic order or world view. In fact we believe it impossible and contrary to science's approach. Pannenberg holds that the world is no longer a home for man; it is only the material for his transforming activity. Humanity has lost its old support in fixed orders, whether they be the orders of the cosmos or the orders of society that presumably reproduce the cosmos. The modern history of thought from Pascal to the present has been characterized by alarm at the limitless freedom of modern man. Pannenberg uses a similar rationale in his hermeneutics and definition of history.

He asks, "But what does openness to the world really mean?" He distinguishes between man and all other animals. Animals do not perceive their environment in the richness with which it appears to us.

¹¹Wolfgang Pannenberg, What Is Man? (Philadelphia: Fortress Press, 1970), p. 1.

Animals notice only that part of their environment which is instinctively important for their species. Nothing else even penetrates their consciousness. Man is not limited to a particular environment for his experience and behavior. Unlike animals, man does not inherit limits but is "open to the world." That means man can always have new experiences that are different in kind, and his possibilities for responding to the reality perceived can vary almost without limit. Man's instincts are largely undeveloped and stamped by individual choice and habit, as well as by education and custom. This thinking is compatible with Maslow at this point. The investigation of the world is the path man must pursue in order to learn his needs and to perceive clearly the goal of his desires. Pannenberg asks, "To what is man really open?" To constantly new things and fresh experience, while animals are open only to a limited, fixed number of environmental features that are typical of the species. Is the world for man what the environment is for animals? Is the world simply a gigantic, complicated environment? And man's relation to the world not basically different from the animals' relation to their environment? Pannenberg answers:

The openness to the world that modern anthropology has in view differs not only in degree but also in kind from the animal's bondage to its environment.¹²

Man is open further, beyond every experience and beyond every given situation, beyond the world. He says destiny presses us beyond the world and we constantly search further even when there are no concrete incentives. In this line of reasoning Pannenberg prepares to introduce

¹²Ibid., p. 149.

the future kingdom of God and a glimpse of the future of man in the resurrection of Jesus Christ. The last chapter of his book does precisely that:

The unity of history is established by the appearance of the end of all events through God's revelation in Jesus. In this unity of history, man's destiny attains its unified configuration, which incorporates each individual with his uniqueness and his particular path.¹³

He views the church as the beginning of "a new mankind." The Christian church is not the new people of God in contrast to Israel. But through the church of Christ the history of Israel's election has been extended to the whole of mankind. The church is a community of those who are united with Jesus in that they wait for the future of God and live their present lives from this expectation. "The kingdom of God is not the church; it is the future of the church, as it is the future of all mankind."¹⁴ Communion with Christ in the church is misinterpreted when it is understood as the goal of an aloof and egotistical striving for personal salvation on the part of the pious. Only a relation to the future of the coming kingdom of God corrects this narrowness and can make the church conscious of its importance for mankind as a whole. Also the church will strive to see something of the future destiny of man taking shape in the present order of society, which destiny will find its ultimate fulfillment in the justice, peace and rightness of the coming kingdom of God. The church will not be able to hold any present form of organized or individual life to be

¹³Ibid., p. 156.

¹⁴Pannenberg, The Apostles' Creed, p. 154.

final but will see each form as only a "provisional stage" which must be sooner or later left behind in order to move on to a new stage. In this way Pannenberg gives unity to all the diversity of the Christian church. He sees ecumenicity as crucial for the church to make a profound witness to the world about the coming order of the new humanity.¹⁵

A central task of the church is to remind society of its temporary nature, and that the church preserves an access for men to the future kingdom of God through communion with the resurrected Jesus. He emphasizes that the church must remember in all this that its own nature is only temporary.

He says from the very beginning the hope for the kingdom of God has had a strong political note, although the apocalyptic writers found it difficult to imagine a definite state of peace and justice in the present world among people as they now are. Therefore they set forth a fundamental change in the structure of creatures and human existence. In these writers, the hope of the kingdom is given a transcendental tinge. He confesses that he does not know why in Jesus' teaching there is so little actual proclaiming of the political. But that the reality is Christians are encouraged, by their communion with Christ in faith, to feel authorized to govern themselves because they participate in the kingship of Christ. He writes:

Perhaps the most appropriate solution is that it was precisely the political reality of the kingdom of God that entered this world by the private calling on individuals in Jesus' message and by the proclamation of individual salvation in early Christianity.¹⁶

¹⁵Ibid., p. 158.

¹⁶Wolfhart Pannenberg, Avery Dulles, and Carl E. Braaten, Spirit Faith and Church (Philadelphia: Westminster Press, 1970), p. 120.

Writes Pannenberg:

Nevertheless it remains true that the kingdom of God is intended to become present, if only in provisional ways, in relevant forms of peace and justice among men. Thus there is--and must continue--a positive influence of Christian spirit in political life. The church can and should articulate political inspiration to shape and guide governments.¹⁷

And further, the church can represent with her own communal life and institutional order a model and a symbol of the ultimate destiny of man. Pannenberg believes that a person is redeemed from the fundamental problems of human existence such as selfishness and faintheartedness, not by external changes in the institutional structures of social life. Rather by the "endowment of individuals with the freedom of faith in a community stimulated by concern for each other and for all fellowmen which must finally penetrate to the level of social and political action."¹⁸

Analogy is a revered tool in modern historiography and works from the assumption that there is a basic similarity in all historical events. It is assumed that the events of the past can be understood along the lines as the events of the present. Pannenberg asserts that the principle of analogy should remain an instrument of method and not attempt to be the final arbiter of reality. If a reported event is not analogous to what is otherwise customary or is frequently attested, this in itself is not sufficient ground for contesting the event's factuality. Since Pannenberg believes in the resurrection and divinity

¹⁷Ibid., p. 123.

¹⁸Ibid., pp. 120-121.

of Jesus Christ and believes these to be unique in history, he must deal with the principle of analogy. He tries to define a historical method that can be applied to actual events of God's revelation, not a method that competes with so-called secular historiography because there is only one history--theological or otherwise. There is only one historical method by reason of the fact that finally every historical effort is theological--because history is God's self-revelation.

As with Hegel and Barth, he understands Revelation to be the "self-revelation of God." The historical acts of God are revelation up to this point in history, but revelation is not understood completely and will not be until the end of history. The historical revelation, in opposition to theophany or special manifestation, is open to anyone who has eyes to see. It has a universal character. The only glimpse of the end of all things is seen in the resurrection of Jesus of Nazareth, a historical event. This Word relates itself to revelation as foretelling, forthtelling, and report. In both ancient Israel and primitive Christianity it was the historical activity of God that revealed God's deity and power. The events themselves revealed God's deity and brought belief. So important a theophany--a visible manifestation of God--as the person of Jesus Christ, did not reveal God as did historical events for Pannenberg. Furthermore God made his glory only indirectly visible in the fate rather than in the person of Jesus. In other words, the self-revelation of God was and is an indirect presentation of himself by means of his historical acts.¹⁹ In this light,

¹⁹Pannenberg, Revelation As History, pp. 123-158.

revelation cannot be involved with single events. Revelation comes through the series of occurrences which themselves continually revise the content of revelation until the completion of history when God's deity will be in full view. Each event is seen as only one step toward the always future full revelation of God. He writes:

It is not just the extent of events proving the deity of God that is increasing, but also the content of revelation that is continually revising itself. What had previously been the final vindication of God is now seen as only one step in the ever-increasing context of revelation.²⁰

For Pannenberg there are two possible approaches to Christology: "Christology from above" and "Christology from below." In Barth's Christology from above, the concern is how the Christ is Jesus of Nazareth rather than how Jesus of Nazareth is the Christ. Pannenberg advocates a Christology from below which starts with the historical person Jesus and moves to the recognition of his divinity. This view is first concerned with Jesus' message and then his fate and finally arrives at the doctrine of incarnation. In Pannenberg's monumental book on Christology, Jesus--God and Man, he gives his preference for this approach by giving three weaknesses that he sees in Christology from above: (1) Christology from above assumes from the outset the divinity of Jesus. The most important task of Christology is the presenting of reasons for the confession of Jesus' divinity rather than merely presupposing it. (2) Christology from above has great difficulty in properly weighing the significance of the historical man, Jesus of Nazareth. When viewed from above, the focus is already upon

²⁰Ibid., pp. 131-132.

the union between God and man, the very concept the events of Jesus' life are supposed to present. (3) Christology from above is tenable only if one can stand in the position of God himself and see the event as beginning in heaven. Pannenberg rules out Christology from above as impossible for man to know and continues his commitment to the context of a historically determined human situation.²¹ Having supplied a formal method for the study of Christ that is historically acceptable, he turns his attention to the primary event in any study of Christ--the resurrection of Jesus. It was only because of the resurrection of Jesus that the biblical writers were able to call him Messiah. Through the resurrection we look backward upon all the events of Jesus' life and reinterpret them. Without the resurrection Christology would be uncertain or inscrutable. Resurrection must also be approached from "below." That is only when the hard questions of historical facticity are met does the resurrection provide a basis for belief. This is the main issue with which Christology from below must deal.

Pannenberg deals with two methodological principles to govern historical research. Some historians would say the resurrection of a dead person violates the laws of nature and is therefore impossible. But since science emphasizes that only a part of the laws of nature are ever known, therefore no final judgment about the possibility or impossibility of an event can be made. Secondly, if an event can be shown to be the most adequate historical explanation of the circumstances surrounding the event in question, that event must be

²¹Wolfgang Pannenberg, Jesus - God and Man (Philadelphia: Westminster Press, 1973), p. 35.

considered historically very probable.²² Pannenberg proclaims that the resurrection of Jesus is the historical event that has caused the worldwide Christian church. And is, in fact, a preview of ultimate reality that involves all humanity and all other existence.

Some have asked the question, does Pannenberg actually differ from the biblical literalists? The answer is: yes, he does definitely. The reason for the question at all is the fact that at times Pannenberg has been endorsed by some of the literalists. The literalists hold that the whole Bible is revelation objectively, propositionally, in concepts and words. Revelation has to do with the historical events as they are reported by the words of the Bible. Therefore the words of Scripture become a prime datum for apologetical and theological purposes. For Pannenberg the resurrection is affirmed from a historical perspective and not a revealed one. The literalists would say that any historical investigation is strictly for the purpose of removing obstacles for the unbeliever and never for the purpose of establishing faith. Pannenberg says it is for establishing faith. Historicity for Pannenberg has a serious and radical significance. He risks the fact of the resurrection upon historical verification. This is to me a very exciting aspect of Pannenberg's approach to faith and history. This makes research and scholarship vital. Pannenberg does not fall into any existent theological camp. He does not follow the solutions offered by the "word theology" people or the "hermeneutical theology" people. Pannenberg poses a third alternative.

²²John B. Cobb, Jr.'s lecture in which he summarized Pannenberg's method of dealing with novel events (Claremont: School of Theology, 1976).

Regarding God, Pannenberg cannot accept Ernst Block's ontology of "not-yet-being" as normative for Christian understanding.²³ Because God reveals himself through the historical process, Pannenberg as a theologian insists upon a reality that has a fixed point of reference. This point of reference is God himself in his future. Although historical reality is not yet what it will be, it is directed by the complete future of God and not strictly by man's hope.

Pannenberg cannot accept Moltmann's affirmation that theology has to do with transforming reality. To make this the primary goal of theology is to accept the idea that the reality about which theology concerns itself is that tendency of the present to become the future.²⁴ To Pannenberg the future as God's future becomes the present precisely because the future has a reality of its own; that is, the future is a reality that includes and continually revises the present.

The following ideas were not received from Pannenberg but are not incompatible with Pannenberg's thinking. These religious ideas were presented to the nine class members.

The theory of evolution is the most plausible explanation for the origins of life on earth. Given the amount of scientific data supporting the evolutionary theory, it is the most plausible interpretation of the Genesis creation stories. The Bible is not a book of science but a book about God and his dealings with humankind. There is no conflict between the scientific view of how life and creation have

²³Don H. Olive, Wolfhart Pannenberg (Waco, TX: Word, 1973), p. 86.

²⁴Ibid., p. 87.

unfolded and the biblical view of who brought life into being and why.²⁵

The Christian faith provides answers to questions which science cannot properly answer: Who caused everything which exists to originate? And what is the meaning, purpose and destiny of human life? Christians believe everything originated with God and it is God who makes life purposeful rather than meaningless. No scientific discovery can destroy this essential truth.

Mankind appeared first, as scientists are telling us, in the form of homo erectus. The date given for Adam (mankind) is 1,300,000 years ago. Where does this date fit in with other living things? Let me suggest several interesting firsts with dates.

- 5,000,000,000 years ago: God created the earth and the moon.
- 4,000,000,000: God created the sea.
- 3,200,000,000: God willed into being the DNA: the beginning of life - algae and bacteria appear on the water.
- 600,000,000: Fish and invertebrate animals
- 200,000,000: Age of dinosaurs
- 175,000,000: Birds are created.
- 100,000,000: Earliest primates develop in trees.
- 40,000,000: Monkeys and apes evolve.
- 10,000,000: Oldest known primate with man-like traits, in India and Africa
- 1,300,000: Homo erectus, the first man ("Adam" of Genesis 1) via God's use of DNA in ever more complex forms
- 100,000: Neanderthal man in Europe
- 35,000: Cro-Magnon men in Europe; North and South America populated by Asian hunters
- 9,000 B. C.: Jericho (of Old Testament fame) settled
- 7,300 B. C.: Man learns to cultivate wheat and barley, in Near East.
- 6,000 B. C.: Cattle are domesticated.
- 3,500 B. C.: The wheel is invented in Sumer (Mesopotamia); Man learns to write--drawing pictures; copper age.
- 3,000 B. C.: Bronze Age

²⁵Horace R. Weaver, Getting Straight About The Bible (Nashville: Abingdon Press, 1975), p. 23.

- 2,600 B. C.: Pyramids of Egypt built; Gilgamesh epic (Sumer)
- 2,400 B. C.: Stone henge
- 2,000 B. C.: Eskimo culture
- 1,400 B. C.: Iron age in Near East; (1200 B. C. in Palestine)
- 1,250 B. C.: Moses introduces Monotheism and Ten Commandments.²⁶

This time frame which science has given affords the Church a more believable and accurate description of when all living things came into being and helps get the Church away from prescientific notions such as that man was created on 4004 B. C.

"Evolution is not only a scientific theory, though it may primarily be this; it is also a mentality, a mental attitude toward the problems posed by the understanding of the phenomena of matter. When one attacks the 'gaps' in the theory of evolution (and this is done rather easily, because in fact the theory of evolution is practically all 'gap'), one is actually attacking the evolutionist mentality without ever saying it, often without even knowing it too clearly."²⁷ I think the same holds true with the historical approach to understanding the Bible as opposed to the verbal inspiration theory. The historical biblical approach is not just a theological position but a mentality, a total attitude toward life and the universe. I feel there is a correlation between one's attitude toward life and the universe and one's attitude toward religion; that a person's theology will determine a

²⁶Harvey B. Loomis (ed.) The First Men (New York: Time-Life Books, 1973), pp. 148-49.

²⁷George Crespy, From Science to Theology, The Evolutionary Design of Teilhard de Chardin (Nashville: Abingdon Press, 1968), pp. 14-15.

great deal in his daily feeling, thinking, doing and spending. Hence theology affects level of actualizing.

The ancient Greeks believed the body to be evil. Sex was a necessary evil. The Hebrews believed that God made everything "good"; both the body and sex are good. The Greeks attributed virgin births to many of their great men. It was a way of exalting them since it was Greek belief that the body and everything to do with the body was evil. Death was beautiful since it was an escape from the body. This view is clearly seen in Plato's description of the death of Socrates.

The earliest New Testament writings say nothing of Jesus being born of a virgin. Neither Paul nor Mark mention a virgin birth. Paul writes that Jesus was born of a woman and born under the law. (Galatians 4:4) Only Luke and Matthew in a later period under Hellenistic influence mention a virgin birth. It was their way of exalting Jesus the Christ in Greek fashion. The reference of "virgin" in Isaiah 7:14 is a Greek translation stemming from the Septuagint. Isaiah was first written in Hebrew and the word in Hebrew is "young maiden." It was the Greek Septuagint that first translated "young maiden" into "virgin." At any rate the person referred to by Isaiah as having been born of a "young maiden" was not Jesus the Christ.²⁸ Hellenistic influence is suspected again. The pagan myths record virgin births of important men and heroes such as Perseus and Hercules. Matthew and Luke must have felt that Jesus must not be seen as a man

²⁸F. C. Grant, "Jesus Christ" in The Interpreter's Dictionary of the Bible (New York: Abingdon Press, 1962), II, 880.

inferior to the great men of ancient Israel who were chosen "from birth," like Samson (Judges 13:5), Jeremiah (1:15) and the Servant of God (Isaiah 49:5).

In the early Church some could not see Jesus as the Son of God coming into the world by any ordinary means. It did not fit into their magic and superstition. Today we recognize that it was not his body that possessed divinity but his soul and spirit; that the whole body controversy is a mute point.

The inclusion of the Virgin Birth affirmation in the Apostles' Creed was more a matter of proving the humanity of Jesus than of affirming His divinity for Marcion had denied that Jesus had been born of a woman.

Since Jesus Himself never mentioned it to His disciples and since the earliest writers did not write of it, and since only those writers who wrote of it did so during a later period when their country was ruled by Greeks, we conclude that Jesus was not actually virgin born.

Jesus was the first born of Joseph the Carpenter and Mary of Nazareth. Pannenberg puts it:

If Jesus was God's Son in that he was created in Mary by God, then he could not be already God's son before in the sense of pre-existence...Divine sonship in the sense of oneness with the being of God, cannot be founded on Jesus' birth but must be thought of as participating in the eternity of God...²⁹ In Jesus Christ God has finally bound himself to this person and thus to mankind. Jesus did not only become Son of God at some particular point of time during his lifetime, but was and is, in his person, from the

²⁹Pannenberg, The Apostles' Creed, p. 76.

very beginning the only Son of God, mankind's mediator of the sovereignty of God."³⁰

The explanation of Jesus' divine sonship in the sense of his pre-existence and the explanation offered by the notion of his virgin birth contradict one another; and in this conflict we are bound to admit that the idea of pre-existence has greater material value.³¹

Now moving from the virgin birth discussion we will look at some of the ideas that were presented in the class about soteriology, the wrath of God and related subjects since these seemed to be so often misunderstood in the church. Since "God is love" and love is never vindictive or sadistic, the New Testament passages that speak of hell should not be interpreted as a literal, eternal place of punishment. The "wrath of God," or the "wrath of love" since "God is love" is always remedial. God's purpose of punishment is to bring us to greater goodness. I find it quite impossible to believe that he who said of those who put him to death, "Father, forgive them, they know not what they do," ever said of those who merely exposed him to hunger, because they were callous of the needs of his little ones, "Depart from me ye cursed into the eternal fire which is prepared for the Devil and his angels for I was hungry and ye gave me no meat." (Matthew 25:42) This passage Matthew quoted from the Book of I Enoch which was written 130 B. C. Jesus perhaps quoted from this passage on one occasion in his ministry, not referring to future punishment but showing his anger and disfavor to persons who have the means to help the hungry but do not.³²

³⁰Ibid., p. 77.

³¹Ibid., p. 76.

³²Leslie D. Weatherhead, The Christian Agnostic (Nashville: Abingdon Press, 1965), p. 277.

It is not true that only we Western Christians are the people of God and that the rest of humankind is predetermined to destruction and damnation but for our intervening salvation efforts. The people of God are all those who recognize a creator and an ultimate source of their sustenance, by whatever name he may be called.

Hasn't God been our savior from the beginning of time and Christ is the final and unique expression of God as savior but not the only one (Hebrews 1:1-4); and that one can find one's saving God apart from Christ (Acts 10:34-35). John Wesley said, "Without any explicit knowledge of Christ, I can be in contact with my Savior."

Wesley's doctrine of "Prevenient Grace"³³ ("the true light that enlightens every man was coming into the world," John 1:9) applies to the unchurched masses of the world, and to those devoutly engaged in other religions who honor God. This teaching of John Wesley is backed up by the Apostle Paul in Romans 2:14-16:

When gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when according to my gospel, God judges the secrets of men by Christ Jesus.

Every New Testament writer wrote passages of scripture that can be interpreted in this light. Study the following New Testament passages in the Revised Standard Version of the Bible: Matthew 5:17-20,

³³William R. Cannon, The Theology of John Wesley (New York: Abingdon Press, 1961), p. 93.

Acts 23:8, Acts 10:34-35, John 1:9, Hebrews 1:1-4, Luke 13:21, John 4:38, Revelation 5:6. In the same vein, an often misinterpreted verse of scripture is this one by Jesus, "I am the way, the truth, and the life. No man comes to the Father but by me." (John 14:6) Jesus was saying that all children of God in all countries of the world are citizens of the kingdom of heaven through His salvation efforts and those of no one else. They come through His atoning life. He was saying that His life-style, His behavior, His outlook is the pattern by which persons of all creeds must follow to be like God the Father. "No one comes to the Father but by me."

In other words, no one becomes like the Father except they become like Him. This has often been misinterpreted by various religious groups. It is each group's contention that Jesus only saves those who do what they prescribe. The reason this is so obviously untrue is that each group prescribes a different formula for being saved. They all quote the same Bible verses which deal with salvation but they all mean something different. Each group claims to preach THE WAY. It is my belief that each group presents a way to Him, but no group controls THE WAY.

According to the 1971 Encyclopedia Britannica Book of the Year, there are 493,012,000 Islam; 436,745,000 Hindu; 371,587,000 Confucianists; 176,920,000 Buddhists; 69,662,000 Shinto; 13,537,000 Jews; and 54,324,000 Taoists. All of these in their way worship God. All in their way honor Him with their codes of ethics and morality. When I reflect on all of these persons with totally different experiences from mine, I think of what Peter said, "I perceive that God shows no

partiality, but in every nation anyone who fears him and does what is right is acceptable to him." (Acts 10:34-35)

There is so much confusion in the Church today about what prophecies and apocalyptic literature really are that we felt a brief presentation would profit the class.

It is impossible to understand any Bible book or prophet's message apart from the life and times that the prophet spoke and wrote it. We must be aware of the cross-currents and conditions under which the Bible writers wrote. The prophets knew what they were writing about. They were not just a neutral mind that God used to write about things that they themselves knew nothing of.

The prophets wrote out of their deep trust, faith and obedience to God, out of their keen analysis of the social, moral, political and economic situation of their day.

Prophecies of the Old Testament were not for the purpose of magical foretelling. They dealt with contemporary situations.³⁴ The Old Testament prophets were men of great faith, keen mind and listened to what God was saying in the shaping up of current political, social, moral and economic events of their time.

We can take every Old Testament prophecy and find the historical fulfillment in the history of that time. Every ancient prophecy was fulfilled in ancient time.

The Book of Daniel is an example of apocalyptic literature. Daniel was an ancient king of Tyro (Ezekiel 28:1-8) before the

³⁴J. J. Von Allmen (ed.) A Companion To The Bible (New York: Oxford University Press, 1958), p. 345.

14th century, B. C. He belonged to that age of hero-tradition in which Noah and Job were influential. He is referred to in the 6th and 5th centuries, B. C. Book of Ezekiel (14:14, 20; 28:3) and identified with the Daniel of an epic poem recorded on Ras Shamrah tablets. The author of the Book of Daniel (164 B. C.) uses the pseudonym Daniel to bring dignity and importance to the book. The author's name, like that of Revelation, we do not know. The apocalyptists felt that they were saying the kind of things the great ones of the past would have said had they been confronted with the contemporary situation. The prophet stood forth boldly as he was and spoke in the name of God; but the apocalypticist did not stand forth like the prophet but merged himself with the past hero whose words he purported to give.³⁵

Apocalyptic literature is a class of literature common in Judaism at the beginning of the Christian era. Efforts have been made to trace the influence of other peoples, especially Persian, upon apocalyptic literature, but the main source seems to have been Jewish. It was an outgrowth of prophetic literature, both having in common the inspiration of God and belief in the ultimate reign of God.³⁶

The apocalyptic style is evidenced early among the prophets in Isaiah 24-27; Jeremiah 24:1-3; Ezekiel 1-37; Joel and Zechariah 12-14. It attained its maturity in Daniel, Enoch (200-64 B. C.), Jude (14f) and many of the noncanonical books. It supplied many of the thought forms used by Jesus in addressing the people of his day (Matthew 25:31-46);

³⁵ Madeleine S. and J. Lane Miller, Harper's Bible Dictionary (New York: Harper & Row, 1952), p. 126.

³⁶ Ibid., p. 23.

and reached its fullest expression in Christian literature in
Revelation or the Apocalypse of John.³⁷

³⁷Ibid., p. 23.

CHAPTER 2

THE MEANING OF SELF-ACTUALIZATION

In the foreword I mentioned seeking to change the class' "level of actualizing." In this chapter we will deal with what this means. The idea of self-actualization was originated by Abraham Maslow and later developed by Everett Shostrom into an approach to therapy. Dr. Shostrom is the founder of the Institute of Actualizing Therapy in Santa Ana, California. In his attempt to measure self-actualizing in his students and patients, Shostrom designed the "Personal Orientation Dimensions Inventory" which is known as the P. O. D. It is this instrument that is used in this project to measure change. The dictum of actualizing therapy is "awareness creates change." From this dictum I deduced that learning a believable theology would create awareness and hence change. So I launched this study. Now let's look to Abraham Maslow as to what a human ideally should be and if theology can help bring this into being.

Humanistic psychology or "Third Force" as Abraham Maslow called it, is the work of many persons. As a movement it has no single leader. It has no great name by which to characterize it. Yet this new emphasis has touched psychology, science, education, religion, psychotherapy, politics, and economics. Abraham H. Maslow was one of the founders of this new and powerful emphasis in psychology.

December 7, 1941, changed the direction of Maslow's life, as it did of so many others. Maslow reached the decision in those early days of World War II, to devote the rest of his life to seeking a

comprehensive theory of human behavior which could be useful on a world-wide basis, a psychology for the peace table, based on factual evidence which could be acceptable by all mankind.¹

According to Maslow, the goal of therapy and the nature of the healthy life is to help the patient by providing greater understanding, insight, self-knowledge, and perception of reality. He makes mental health almost synonymous with a good perception of reality. It is the idea that as individuals become more conscious of their own motivations, their needs, their desires, their hang-ups, they seem to develop greater ability to solve their life problems. As people become more conscious of themselves, their solutions to problems become easier and effectiveness in understanding and relating to others increases.

It seems to me that basic to all that Maslow believed and set forth was his underlying assumption that the human organism has an innate wisdom. He called this, as others before him, "Wisdom of the body." In his five books he alludes frequently to this underlying assumption. He wrote:

It seems quite clear that all organisms are more self-governing, self-regulating, and autonomous than we thought twenty-five years ago. The organism deserves a good deal of trust and we are learning steadily to rely on this internal wisdom of our babies with reference to choice of diet, time of weaning, amount of sleep, time of toilet training, need for activity, and a lot else.²

Again he says:

This inner core, even though it is biologically based and

¹Frank G. Goble, The Third Force (New York: Pocket Books, 1971), p. 13.

²Abraham H. Maslow, New Knowledge In Human Values (New York: Harper & Row, 1959), pp. 120-121.

"instinctoid," is weak in certain senses rather than strong. It is easily overcome, suppressed or repressed. It may even be killed off permanently. Humans no longer have instincts in the animal sense, powerful, unmistakable inner voices, which tell them unequivocally what to do, when, where, how and with whom. All that we have left are instinct-remnants. And furthermore, these are weak, subtle and delicate, very easily drowned out by learning, by cultural expectations, by fear, by disapproval, etc. They are hard to know, rather than easy. Authentic selfhood can be defined in part as being able to hear these impulse-voices within oneself, i.e., to know what one really wants or doesn't want, what one is fit for and what one is not fit for, etc. It appears that there are wide individual differences in the strength of these impulse-voices.³

Dr. Everett Shostrom, with whom I have undergone individual and group therapy, studied with Dr. Maslow. Shostrom gave me this insight into Maslow. Maslow's goal of therapy was to get the patient in touch with his body wisdom, his "instinctoid." He felt this body wisdom would lead the patient to greater perception of reality or as Maslow called it, "B-cognition." Another benefit of getting in touch with one's body wisdom was to acquire "B-Values" and "self-actualization."

Maslow believed that many crimes against society are crimes against one's own body wisdom and, as such record themselves in the unconscious and make us despise ourselves. We either do things which are good and thus respect ourselves, or do contemptible things and feel worthless and unloved. This point of view is similar to Socrates: The man with full knowledge would never do evil because the fully enlightened man would recognize the damaging effects upon himself. For Maslow, mental health is almost synonymous with a good perception of reality and good values.

And a good perception of reality and good values were based on

³ Abraham H. Maslow, Toward A Psychology Of Being (New York: Van Nostrand, 1968), p. 191.

being in touch with one's body wisdom. In the following quote he sums up the final goal of therapy in his system.

Insight therapy helps the individual to uncover himself, to discover within himself the need for right behavior, to discover the truth about himself. The meeting of one's basic needs requires the ability to relate to others. Unless interpersonal skills are improved, the patient will have difficulty satisfying his needs for safety, belongingness, love and respect. The therapist must help the individual to a greater ability to satisfy the basic needs and move the individual up the path toward self-actualization. This Maslow calls the "ultimate goal of all therapy."⁴

Maslow's psychotherapeutic approach would improve the patient's perception of reality by getting him in touch with his "instinctoid." Through this process the patient's needs are gratified and he is able to move toward self-actualization.

The role of religion in his system is that it brings to the person a philosophy of life, a cause for being, a system of values. It is in this sense that I see a theotherapy in the learning of Pannenberg's theology.

Maslow wrote:

The state of being without a system of values is psychopathogenic. Human beings need a philosophy of life, religion, or a value system, just as they need sunlight, calcium and love.⁵

This being the case, some systems of theology, it would seem, would be superior to others in raising one's level of actualization, in particular a system of religion or theology which is not in conflict with modern science and technology. Since fundamentalist theology is in conflict with modern science, it seems feasible to believe that a class

⁴Goble, p. 86.

⁵Maslow, Toward A Psychology of Being, p. 23.

in fundamental theology would not effect the same change as a class of Pannenberg. Someone made the observation that it doesn't matter what one does: teach theology or go fishing, as long as one gives a lot of personal attention, it could produce a change in another's level of actualizing. Maslow felt so strongly that human beings need a philosophy of life and a system of values. It is my thesis that Pannenberg's system of theology is just such a system and is far more potent as an agent of change than personal attention. Maslow felt so strongly about this that he believed value-illness was the same as psychopathology.

There is no assurance that a class in Pannenberg will cause the class members to find a "philosophy of life." We can only try it and seek to measure it. Maslow said value-illness leads to physical as well as psychological illness and he believed that the cure for value-illness was the development of a usable philosophy of life that produces a system of human values that persons can prove to themselves and believe in.

The role of religion was to produce values that the individual could live by. These values, he saw, to be absolutely necessary to mental health and to put it in Shostrom's terms, one's level of actualizing. This would make spiritual growth, in his scheme of things, the acquiring of good values by which to live. He wrote:

The ultimate disease of our time is value-lessness...This state is more crucially dangerous than ever before in history and...something can be done about it by man's own effort.⁶

⁶Abraham H. Maslow, Religions, Values and Peak Experiences (Canton: Ohio State University Press, 1964), p. 3.

Maslow felt the need for a usable system of values that does not rest upon faith alone. Man and his religions has tended to look outside himself to a god or sacred book for guiding values or moral principles common to all men which can be scientifically confirmed. He wrote:

What I am doing is to explore the theory that you can find the values by which mankind must live and for which man has always sought, digging into the best people in depth. I believe, in other words, that I can find ultimate values which are right for mankind by observing the best of mankind...values that are the old values of truth, goodness, and beauty, and some additional ones as well-- for instance, gaiety, justice and joy.⁷

Maslow felt that, with a scientific approach to values, the Third Force psychologist can solve human problems that have plagued humans for centuries. He saw a single ultimate value for all mankind, a goal toward which all could strive. This same idea has been given different titles by different thinkers: self-actualization, self-realization, integration, individuation, autonomy, creativity, being fully human.

Maslow did not set forth any particular process of therapy. He was an eclectic in process, probably due to his experience with therapy and education.

He was familiar with psychoanalysis, himself having undergone analysis during a crisis early in his life. He was familiar also with behaviorism, having written his doctoral dissertation on a behavioral study of monkeys. He felt that all major types of psychotherapy, to the extent that they are successful, give patients insight into themselves, strengthen and encourage their basic instinctoid needs, and

⁷ Abraham H. Maslow, "Eupsychia -- The Good Society," Journal Of Humanistic Psychology, I:2 (1961).

reveal, weaken and sometimes remove neurotic needs. He wrote:

Their characters (or personalities) change both superficially and profoundly. There is even some evidence that their appearance changes, that physical health is improved, etc., in some cases, even the I Q goes up.⁸

Similarly it is the contention of this project that persons will change when introduced to a new way of seeing life, history and God through a systemic theology like Pannenberg's.

During the summer of 1962, Maslow visited a U. C. L. A. sensitivity training group at Lake Arrowhead. Steeped in the method of psychoanalysis, he was impressed by the similarities of analysis and group. From his psychoanalytic point of view he had assumed that any change in character took two to three years to make, but from these groups he recognized that it could be accomplished much faster. He wrote:

Another approach to this whole business is to call it honesty training or spontaneity training...or another phrase that maybe sums it all up...is intimacy training. The strong impression I got so often was of people struggling to drop their defenses, their guards, and their masks as they got less afraid of being hurt... the learning to tolerate the lack of structure, ambiguity, planlessness, the lack of future, the lack of predictability, the lack of control of the future, all this is extremely thereapeutic and psychologic.⁹

It was clear to Maslow that group experience changed people's attitudes and behavior, actually changed their personalities, and these changes were accomplished without doing psychic excavations on the past of the person. These groups showed Maslow the need to lay greater

⁸Abraham H. Maslow, Motivation And Personality (New York: Harper & Row, 1970), p. 241.

⁹Abraham H. Maslow, Eupsychian Management (Chicago: Irwin-Dorsey, 1965), p. 63.

stress on the current social interpersonal situation as a determinant of behavior.

Maslow encouraged many processes of therapy, but he came increasingly to believe in the here and now, the current interpersonal relationships as the area to deal with in order to bring healing change.

Maslow developed a theory of basic needs which he organized into a hierarchy of relative prepotency.

He held that human beings were always desiring something and rarely reached a state of complete satisfaction, except for a short time. As one desire is satisfied, another pops up to take its place. He writes:

The theory of need gratification,...seems to me to be the most important single principle underlying all healthy human development. The single holistic principle that binds together the multiplicity of human motives is the tendency for a new and higher need to emerge as the lower need fulfills itself by being sufficiently gratified.¹⁰

A block to therapy is an unsatisfied need. Maslow listed the basic needs as physiological needs, safety needs, belongingness and love needs, esteem needs, self-actualization needs, the desire to know needs and aesthetic needs. Among the conditions prerequisite to basic need satisfactions, Maslow lists such conditions as freedom to speak, freedom to do what one wished, as long as no harm is done to others, freedom of inquiry, freedom to defend oneself, justice, honesty, fairness, and order.¹¹

¹⁰Maslow, Toward A Psychology of Being, p. 55.

¹¹Maslow, Motivation And Personality, p. 47.

"Threats to these preconditions evoke a reaction from the individual similar to that evoked by threats to the basic needs themselves."¹²

If a person is not getting his basic needs met, this constitutes a block to health and growth. At the same time, the resources to enable the process of growth and self-actualizing would be the meeting of the patient's basic needs. When a person's physiological needs are met, he no longer worries about those and gives his energies to higher needs, such as curiosity or aesthetic pursuits. Maslow called this the "metamotivation theory." It is also known as growth-motivation or self-actualization theory.

One of the criticisms of Maslow's motivational theory has been that if the entire human species is growth-oriented, why do so many fail to develop their potential? His answer is there is an innate human tendency toward inertia, as well as toward growth. He explained this as a need for rest and a tendency to conserve energy, calling this "The Principle of Least Effort."

Maslow credited Freud with the awareness that the therapist who understands himself best will be the most effective in helping others and concludes that anything that makes the therapist a better person will also make him a better therapist.

Ideally the person should be emotionally secure, financially secure in the sense that he transcends...preoccupation with money, either happily married or able to love in an enduring way, and enjoy life.¹³

He stressed the importance of trained therapists for the neurotic

¹²Goble, p. 44.

¹³Ibid., pp. 83-84.

and psychotic, but pointed out that for many persons, personality growth occurred with the aid of parents, teachers, ministers, good friends, a good marriage, or a suitable job. He saw life circumstances to be among the ultimate therapeutic agents, such as success at a good job, having children, facing crises, overcoming handicaps or difficulties. Therapists must be persons of values who model better ways of behaving, thinking and relating to others in Maslow's system. He wrote:

Professional psychotherapists every day, as a matter of course, change and improve human nature, help people to become more strong, virtuous, creative, kind, loving, altruistic, serene.¹⁴

There is a definite relationship between individual growth and the improvement of society in Maslow's system. He saw persons as inherently rational and social, a very optimistic view of mankind. The deterministic theories of Freud and Watson stressed the need for laws, controls, regulations and prohibitions. Maslow suggested rather a positive view of man and his potential with a greater emphasis on discovering, developing, uncovering, and releasing man's higher nature. Freud and the behaviorists make the assumption that man is primarily selfish and constantly in conflict with society. In his study of self-actualizing people, Maslow found their similarities far greater than their differences, regardless of their cultural heritage. Such concepts as freedom, love, justice and beauty he found to be universal in superior individuals. He believed love to be an innate capacity and not a learned trait as the behaviorists taught. To Maslow, man is

¹⁴ Maslow, Toward A Psychology Of Being, p. 165.

a social being of tremendous potential, who is not primarily selfish. Man seeks to meet his basic needs and these needs are not destructive. He wrote:

People who have enough basic satisfaction to look for love and respect (rather than just food and safety) tend to develop such qualities as loyalty, friendliness and civic consciousness, and to become better parents, husbands, teachers, public servants, etc.... To accept as intrinsic an antagonism between instincts and society, between individual interests and social interests was a terrific begging of the question. Possibly its main excuse was that in the sick society and in the sick individual, it actually tends to be true. Individual and social interests under healthy social conditions are synergic and not antagonistic.¹⁵

A synergic society is one that gratifies basic needs.

Maslow's system rejects the idea that civilization is primarily a mechanism for controlling and policing human instinctoid impulses, and that the individual's and society's interests are antagonistic. He held that the quality of society is important to industry. A healthy society would foster healthy science, industry, commerce and so on. Maslow comprised his ideas and thoughts about people and their organizations as he had observed them. As he usually was, he was optimistic. He wrote about leadership, concept of power, theory X and theory Y of management, and the importance of the entrepreneurs in a society. A healthy functioning society needs followers who have the ability to recognize and admire superiority and choose superior people as leaders. In the ideal society, "success and wealth of any kind and status would then be perfectly correlated with actual capacity and skill and talent."¹⁶

Ruth Benedict's ideas left a deep and lasting impression on

¹⁵Maslow, Motivation And Personality, p. 102.

¹⁶Maslow, Eupsychian Management, p. 58.

Maslow, and he sought definitions of the synergic society. He felt that a society could be synergic with human nature or it could be antagonistic to it. The ideal society is one where virtue pays, and a person pursuing his own interests benefits his society, too. A healthy society would be one that fulfills the most potentialities of the greatest number of men. Such a society would strengthen the peoples' instincts and encourage love, cooperation, and growth. Pannenberg sees such a society as the forerunner of the Kingdom of God.

From the Hebrew-Christian perspective, the strengths of Maslow's system would be its emphasis on values and self-actualizing. Various Christian experiences, mystical and emotional, would, in Maslow's system, be called "peak-experiences" or "transient self-actualizing."

Maslow found in his studies of probable contemporary and historical self-actualizing persons that they experienced more efficient perception of reality and more comfortable relations with it.

Self-actualization may be loosely described as the full use and exploitation of talents, capacities, potentialities, etc. Such people seem to be fulfilling themselves and to be doing the best that they are capable of doing, reminding us of Nietzsche's exhortation, "Become what thou art!" They are people who have developed or are developing to the full stature of which they are capable.¹⁷

This description is, to me, reminiscent of John Wesley's Christian Perfection. Maslow wrote:

All subjects felt safe and unanxious, accepted, loved and loving, respect-worthy and respected, and that they had worked out their philosophical, religious or axiological bearings.¹⁸

They possess "an unusual ability to detect the spurious, the fake and

¹⁷Maslow, Motivation And Personality, p. 201.

¹⁸Ibid.

the dishonest in personality, and in general to judge people correctly and efficiently."¹⁹

In art and music, in things of the intellect, in scientific matters, in politics and public affairs, they (the more secure persons) seemed as a group to be able to see concealed or confused realities more swiftly and more correctly than others. Thus an informal experiment indicated that their predictions of the future from whatever facts were in hand at the time seemed to be more often correct, because less based upon wish, desire, anxiety, fear or upon generalized, character-determined optimism or pessimism.²⁰

It was such passages as this that caused me to bring together in my mind Maslow's system of psychotherapy with Pannenberg's system of theology.

Maslow writes of these self-actualized persons that this judgment they possess is more than judgment; it is perception of something that is absolutely there, not a set of opinions.

It was found that self-actualizing people distinguished far more easily than most the fresh, concrete and idiographic from the generic, abstract and rubricized. The consequence is that they live more in the real world of nature than in the man-made mass of concepts, abstractions, expectations, beliefs and stereotypes that most people confuse with the world. They are therefore far more apt to perceive what is there rather than their own wishes, hopes, fears, anxieties, their own theories and beliefs, or those of their cultural group. He wrote:

Our healthy subjects are uniformly unthreatened and unfrightened by the unknown, being therein quite different from average men. They accept it, are comfortable with it, and often are even more

¹⁹Ibid., p. 204.

²⁰Ibid.

attracted by it than by the known. They not only tolerate the ambiguous and unstructured, they like it.²¹

They can be, when the total objective situation calls for it, comfortable disorderly, sloppy, anarchic, chaotic, vague, doubtful, uncertain, indefinite, approximate, inexact or inaccurate (all, at certain moments in science, art, or life in general, quite desirable).²²

Thus it comes about that doubt, tentativeness, uncertainty, with the consequent necessity for abeyance of decision, which is for most a torture, can be for some a pleasantly stimulating challenge, a high spot in life, rather than a low.²³

He says of self-actualizing persons:

Their behavior is marked by simplicity and naturalness and by lack of artificiality or straining for effect...practically never allows conventionality to hamper him or inhibit him from doing anything that he considers important or basic.²⁴

They are the most ethical of people even though their ethics are not necessarily the same as those of the people around them.²⁵

Maslow's self-actualizing person is similar to Wesley's Entirely Sanctified person. Except in Wesley's system the Christian's behavior, marked by simplicity, naturalness and lack of artificiality, is attributed to God who molded the person into such behavior. Wesley would say the sanctified are unthreatened and unfrightened by the unknown because they trust God for a friendly providence. Likewise, the sanctified are the most ethical people, according to Wesley, because their motives are pure. They love God and seek to show it by keeping His

²¹Ibid., p. 205

²²Ibid.

²³Ibid., p. 206.

²⁴Ibid., p. 209.

²⁵Ibid., p. 210.

Word. Wesley felt the sanctified perceived reality more clearly because their minds were not cluttered by clashing views, guilt or fear. I feel there are real similarities between the traits of the New Testament Christian and the self-actualizing person of Maslow's system which prompted my initial interest in this project.

From my perspective, all self-actualizing persons have grown into their gifts, skills and capacities with the aid of the divine presence, whether they were aware of it or not.

Maslow's concern with the fresh and actual and chaotic and ambiguous and unnameable and meaningless and unconventional and unexpected of life makes his system more theistic or more spiritual. For God is more like these than He is the familiar, schematized, organized, named, conventional, and expected. Man's experience with God is mysterious and Maslow's self-actualized person is one who has learned to relish the mysterious. To me, there is a connectedness between the self-actualizing person's behavior and God's influence in their life. I am saying God has his hand in the making of these persons superior and excelling.

In effect we are describing the building of a possible theotherapy.

In terms of building a theotherapy, one could start with the concept of body wisdom (instincts) as the basic gift of God to man. The process of therapy being to get in touch with one's body wisdom, thereby perceiving God's Will. This could be correlated with Scripture. This therapy would necessitate a thorough analysis of society and the ways in which society silences our body wisdom. Pannenberg's theology is used in this theotherapy to instruct the mind with reasonable and

meaningful constructs of reality based on history and solid research.

Shostrom, who studied with Maslow, wrote:

The term, actualization, was originally used by Goldstein to describe the growing process of the organism, and the idea has been elaborated upon by Abraham Maslow, Rollo May, Carl Rogers, Frederick Perls, and others. The concept of actualizing is used here to stress the process of being what one is and of becoming more of what one can be, as opposed to continuing in a static state.²⁶

Maslow was a personality theorist; Shostrom is a personality therapist. Maslow was interested in the concept, self-actualization while Shostrom is interested in helping persons be self-actualizing. According to Shostrom, self-actualizing is a process of moving toward full humanness, not perfection. The actualizing person is fundamentally nonmanipulating in interaction with others, rhythmically swinging between poles of expression--a flowing person whose core remains relatively stable but who retains a continuing capacity to maintain contact with others and to grow toward ultimate potential. Therapeutically, self-actualizing comes about by facing one's limitations and losses and by accepting one's lack of growth in specific areas. The P. O. D. Inventory measures how much we are aware of our interaction with others and our intra-action within ourselves.

One of the common criticisms of Maslow is that he holds a naive view of man's capacity to be destructive and evil. Shostrom has corrected this weakness in his system by recognizing man's manipulative ways and man's capability of becoming "daemonic." This concept Shostrom received from Paul Tillich and Rollo May. Rollo May defines

²⁶Everett L. Shostrom, Actualizing Therapy (San Diego: Edits, 1976), p. 1.

"daemonic" as "any natural function which has the power to take over the whole person."²⁷ Shostrom writes:

In terms of Actualizing Therapy, the natural rhythmic being of a person who has few developmental traumas does not have a daemonic but rather is living in a rhythmic relationship between natural anger -love and strength -weakness expressions of his feelings. An individual becomes daemonic only when one aspect of either polarity is overemphasized to the exclusion of the other. For example, a person is daemonic when he flies into a rage and becomes excessively angry or when sex takes over his entire being. A person is daemonic when he expresses impotence rather than genuine weakness. Similarly an abnormal need for power is daemonic.²⁸

We have attempted to take a rather comprehensive look at Maslow's teaching in order to show that it is compatible with the thesis of this project. Shostrom built on Maslow's teaching and sought to create a therapy to bring about this self-actualization which Maslow envisioned. Therefore we have chosen Shostrom's instrument (P. O. D.) to measure whether or not Pannenberg system of theology will raise one's level of actualizing. The last chapter of this project will give those statistical results.

²⁷Rollo May, Love And Will (New York: Norton, 1969), p. 123.

²⁸Shostrom, p. 107.

CHAPTER 3

THE PERSONAL ORIENTATION DIMENSIONS INVENTORY

In this chapter I will describe the "Personal Orientation Dimensions Inventory,"¹ (P. O. D.) which was used in this project. Briefly we will look at its validation as a diagnostic instrument of actualizing, and two graphs that will tell us something about the class and control group.

Since the publication of the first standardized inventory for the measurement of self-actualization, the Personal Orientation Inventory (P. O. I.) by Shostrom in 1963, an extensive body of research has been accumulated concerning the validation of constructs describing the actualizing person. The P. O. I. has been widely used as a comprehensive measure of values and behavior related to positive mental health as opposed to psychopathology and has been seen to be of importance to development of the actualizing person. The extensive body of research results available from use of the P. O. I. as summarized by Knapp² as well as theoretical advances in the conceptualization of the actualizing person as reported by Shostrom, Knapp and Knapp have provided the impetus for development of the Personal Orientation Dimensions (P. O. D.). Thus the P. O. D. represents a refinement and extension of concepts of

¹Everett L. Shostrom, Personal Orientation Dimensions Inventory (San Diego: Edits, 1975), pp. 1-7.

²Robert R. Knapp, Handbook For The Personal Orientation Inventory (San Diego: Edits, 1976), p. 36.

actualizing measured by the P. O. I.³

A number of techniques have been employed in establishing the validity of the P. O. D. scales including the use of factor analytic methods (Knapp, Knapp, and Bentler, in Press),⁴ the demonstration of change resulting from alcohol treatment programs (Jansen, Knapp and Knapp, in Press),⁵ and the comparison of samples from non-actualizing populations with actualizing samples (Fox and Rofsky and Knapp and Michael, in Press).⁶ Marvin Rofsky is with the United States International University; Jack Fox is with Patton State Hospital, Patton, California; Robert R. Knapp and Lillian F. Knapp are with Educational and Industrial Testing Service, San Diego, California; William B. Michael is with the University of Southern California.

A technique central to development and initial validation of the P. O. I. was the nomination of samples seen to be representative of actualizing and of nonactualizing persons.⁷

The Personal Orientation Dimensions (P. O. D.) was designed by Dr. Everett L. Shostrom of the Institute for Actualizing Therapy of Santa Ana, California in 1975.

³This material may be obtained by writing Edits Publishers, P. O. Box 7234, San Diego, Calif. 92107.

⁴Zerox copy of a typed abstract from Edits is the source of this information. It was to be printed in Educational and Psychological Measurement.

⁵Educational and Psychological Measurement, 1976, 36, 505-507.

⁶I received this typed abstract from Edits. It was to be printed in "Educational and Psychological Measurement."

⁷Educational and Psychological Measurement, 1976, 36, 491-494.

In 1974-75 a study was made to extend the findings of the newer concepts of self-actualizing as measured by the P. O. D. as compared to the older P. O. I. The P. O. D. consists of 13 scales composed of 20 items each making a total of 260 items, (the number of questions on the inventory). Each question is a two-choice, paired comparison statement representing a comparative value or behavior judgment. The thirteen scales include these 13 self-actualizing categories.⁸

(1) Time Orientation: The capacity to live primarily in the present with full feeling-reactivity rather than blaming one's past or depending on future plans.

(2) Core Centeredness: The tendency to trust one's feelings within as a criterion for behavior, as balanced against looking to authorities outside oneself; the willingness to trust one's own "inner Supreme Court."

(3) Strength: The capacity to experience and express a personal sense of power, security, worth, adequacy, or competence.

(4) Weakness: The capacity to experience and express one's humanness, vulnerability, hurt, or helplessness; accepting one's occasional impotence and inadequacy to cope with life.

(5) Anger: The capacity to experience and express one's feelings of anger in mild or in more intense ways, as appropriate to the situation.

(6) Love: The capacity to experience and express feelings of warmth, tenderness, or affection to different persons in different ways.

⁸Everett L. Shostrom, Actualizing Therapy (San Diego: Edits, 1976), pp. 61-62.

(7) Synergistic Integration: The understanding that commonly held opposites or polarities (strength-weakness, spirituality-sensuality, love-anger), are not really opposites, but rather mutually complementary and the realization that their power as a whole is greater than the sum of their parts.

(8) Potentiation: The understanding that no one principle, such as honesty or fairness, can control one's life. Additional principles, such as humanness and being oneself can augment one's life (as the power of an ambassador is augmented by the power of the group that he represents).

(9) Being: An orientation to life that includes the willingness to be or express whatever one feels, thinks or senses within (such as joy, sorrow, helplessness, or boredom), as opposed to a "doing" orientation, which seeks to impress others by striving and pleasing.

(10) Trust in Humanity: The ability to constructively view the nature of man as trustworthy and essentially good, as opposed to seeing human nature as essentially evil.

(11) Creative Living: The capacity to be effective and innovative and become excited about decisions, judgments or tasks; the utilization of unique and individual ways of problem solving.

(12) Mission: A sense of dedication to a life task or mission; a belief in the importance of developing one's highest potentialities.

(13) Manipulation Awareness: The capacity to recognize common manipulative or controlling patterns in others and also to admit that one has a tendency, as do others, to manipulate from time to time.

The study was conducted with 91 male adult patients,

-

hospitalized for psychiatric reasons who volunteered for the study.

The control samples consisted of 34 "normal" subjects and 20 nominated actualizing subjects presented by Shostrom (1975). Differences between the hospitalized sample and the actualizing sample were significant in the expected direction for 12 of the 13 scales. Difference between the hospitalized sample and the nominated normal sample were also significant in the expected direction for 12 of the 13 scales. This is only one of several studies that has been researched to validate the P. O. D. as an accurate and useful index of actualizing.

CHAPTER 4

THE CLASS AND THE CONTROL GROUP

Nine persons committed themselves to study theology rather intensively. Thirty-four other persons elected to participate as members of the control group. All of the forty-three persons involved took the Personal Orientation Dimensions Inventory (P. O. D.) before the first class period and then took the second P. O. D. six months after the last class. In Chart 1 is a copy of the handout sheet that the class was given on the first night, March 1, 1977. To the eighth session was added a presentation and discussion of Form Criticism and historical criticism of the Old and New Testaments.

In comparing the class with the control group, 75 percent of the class were female; 79 percent of the control group were. Fifty-five percent of the class were college graduates while 41 percent of the control group were. Seventy-seven percent of the class were married compared to 73 percent of the control. Sixty-six percent of the class had been members of a Christian church for over twenty-five years while 44 percent of the control had been. Both groups regularly attended worship services during the time this study was being made and heard Reverend Closson preach. Both groups had regular contact with the teacher of the class, Reverend Closson, the only apparent difference between the two groups being the theology class on Pannenberg.

In Chart 2 is a view of the class according to age, gender, education, marital status, occupation and years in the church.

THE SYSTEMIC THEOLOGY OF WOLFHART PANNENBERG

This course is designed to give to lay persons a coherent view of History, Life and Christian Doctrines from a rational, biblical perspective. The course is not an attempt to get you to believe the Theology of Pannenberg, but only to understand it.

Written requirements for the class will include:

- (1) A two-page statement of your personal belief;
- (2) A position paper on "Jesus Christ," or "History" or "Kingdom of God" (3 pages);
- (3) A term paper on Pannenberg's view of the Resurrection as an historical event (any length).

CLASSES:

- I. "Resurrection"
March 1, 7-10 p.m.

(optional)

READINGS:

Wolfgang Pannenberg, pp. 40-47
The Apostles' Creed, pp. 96-115, 171-178
The Immortality of Man, pp. 5-60
The Manner of the Resurrection, pp. 7-92

- II. "Jesus Christ"
March 8, 7-10 p.m.

The Apostles' Creed, pp. 44-115
Jesus - God and Man, pp. 33-37
God Was In Christ, pp. 11-20

- III. "Revelation" & "History"
"Judgment" & "Hell"
"Renewed Chances"
March 15, 7-10 p.m.

(optional)

Wolfgang Pannenberg, pp. 32-40, 47-64
The Christian Agnostic, pp. 275-316
The Apostles' Creed, pp. 90-95
The Great Divorce, C. S. Lewis

- IV. "God"
March 22, 7-10 p.m.

The Apostles' Creed, pp. 27-43
Charles Hartshorne, pp. 16-21
Teilhard DeChardin, pp. 55-62

- V. "Faith"
"The Kingdom of God"
"Eternity"
March 29, 7-10 p.m.

The Apostles' Creed, pp. 1-14
Dynamics of Faith, pp. 1-40
Apostles' Creed, pp. 170-178

- VI. "The Church"
April 5, 7-10 p.m.

Models of the Church, pp. 179-192

- VII. "The Last Things" (Eschatology)
April 12, 7-10 p.m.

Wolfgang Pannenberg, pp. 100-107
He is Here, (Closson), pp. 1-19
The Book of Revelation (Closson), pp. 2-37

- VIII. "The Forgiveness of Sins"
(Atonement)
"Original Sin"
April 19, 7-10 p.m.

Apostles' Creed, pp. 160-169
God Was In Christ, pp. 160-179, 180-189

- IX. Review: What is the Gospel?
April 26, 7-10 p.m.

Chart 2
THE CLASS

	Age	Gender	Education	Marital Status	Occupation	Years In Church
1	37	male	college & seminary	married	clergyman	25
2	29	female	3 years of college	married	social worker	5
3	49	female	high school	divorced	secretary	2
4	36	female	M.A., Ph.D candidate	married	history teacher housewife	24
5	50	male	2 years of college	married	K-Mart Plant Dept.	28
6	43	female	A.B. in nursing	married	trained nurse not practicing housewife	30
7	69	male	M.A.	married	college instructor	55
8	67	female	high school	married	housewife	50
9	66	female	B.S.	widowed	retired teacher	58

Chart 3

THE CONTROL GROUP

In Chart 3 is the same information about the Control Group.

	Age	Gender	Education	Marital Status	Occupation	Years in Church
1	68	female	A.B., M.A., B.D.	single	Teacher	50
2	32	female	A.B.	married	Housewife	10
3	50	female	High School	widowed	Housewife	28
4	41	female	High School	married	Clerk-Typist	18
5	62	male	High School	married	Postman	40
6	65	male	High School	married	Painter	30
7	23	female	2 years College	single	Student	4
8	40	female	High School	married	Housewife	7
9	63	female	High School	widowed	Housewife	10
10	41	female	High School	married	Secretary	9
11	38	female	A.B.	married	Accountant	20
12	83	female	High School	widowed	Housewife	60
13	26	female	B.S.	single	Teacher	14
14	49	female	3 years College	married	Secretary	37
15	43	female	B.S.	married	Nursery Teacher	25
16	44	male	A.B.	married	Engineer	25
17	28	female	3 years College	single	Teacher	2
18	48	male	2 years College	married	Custodian	27
19	45	female	B.S.	married	Teacher	27
20	31	male	A.B., M.A.	married	Student	10
21	60	female	High School	married	Housewife	48
22	43	male	B.S., D.D.S.	married	Orthodontist	28
23	44	male	B.S.	married	Computer Analyst	10
24	91	female	High School	single	Homemaker	79
25	23	female	2 years College	married	Secretary	3
26	65	female	High School	married	Housewife	20
27	53	female	High School	married	Secretary	15
28	31	female	High School	married	Housewife	19
29	32	female	B.S.	married	Teacher	20
30	52	female	High School	married	Clerk	30
31	31	female	B.A.	married	Housewife	10
32	46	female	B.A.	married	Housewife	15
33	29	female	B.S.	married	Secretary	4
34	65	female	High School	widowed	Homemaker	40

The method of teaching was traditional--mostly lecture with intermittent discussion and interaction. Only the content of the classes could be termed non-traditional. The sense in which we use the words "teaching theology as theotherapy" is: No current method of psychotherapy was used in the classes such as Gestalt or Behavior Modification or Psychoanalysis so that this "theotherapy" could be tied to some present well-established method of therapy. The only method was the content of the theology and the teacher's interpretation of Pannenberg's system. This is what is meant by "theotherapy"; that a serious in-depth study of Wolfhart Pannenberg's theology will raise one's level of actualizing by providing a person with a philosophy of history and a system of values. This constitutes the theotherapy that I believe occurred in the classes. This is the meaning that we employ in this project when we use the word theotherapy. The church setting of these classes is not important. A similar class in a seminary setting would, in my opinion, raise the class members' level of actualizing.

There are numerous variables in this kind of a study. It could be the teacher and not the content that causes change up or down. The conditions of the classroom such as noise, temperature and location could make a difference. Because Pannenberg favorably affected these nine persons does not mean he would others. Many other studies would need to be made to conclusively determine these questions. We, at the very least, have a start in answering these questions. This study project only claims to report the results of what Pannenberg's theology did to raise the level of actualizing of these nine United Methodist

lay persons at Spurgeon Memorial United Methodist Church of Santa Ana, California. This study does not claim to be absolute or ultimate.

One begins to appreciate what researchers go through when one tackles a project such as this. The time involved in getting the P. O. D. booklets and answer sheets to and back from forty-eight persons is considerable. To complicate matters, some used ball point pen instead of the No. 2 pencil to complete their answer sheets. The computer will not grade those answer sheets. So I had to transpose their answers to a new answer sheet in No. 2 pencil. Naturally accuracy is a must to get a valid study.

The class in Pannenberg began on Tuesday evening, March 1, 1977 and ran every Tuesday evening for nine weeks concluding on April 26, 1977. We began at 7:00 p.m. and went until 10:00 p.m., three hours of study with a twenty-minute break for refreshments. The camaraderie that developed could be characterized as warm and open. There was some debate, some disagreement, a little anger but on the whole it was an atmosphere of positive discovery. Each member of the class confessed that it was the only class in theology in their lifetime in which they felt free to ask anything or to say anything. I felt it was a very positive experience and a good one for the particular experiment that I was attempting to make. Of all the classes in theology that I have taught over the last eighteen years, I felt that this one would make the most impact.

The books and articles which were used in the preparation of the class presentations are shown in Chart 4.

CHART 4

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CHAPTER 5

RESULTS AND CONCLUSIONS

The thirteen personality items that the P. O. D. measures are abbreviated in this Chart 1 and their meanings are: TO - Time Orientation, CC - Core Centeredness, S - Strength, W - Weakness, A - Anger, L - Love, SI - Synergistic Integration, PO - Potentiation, BE - Being, TH - Trust in Humanity, CL - Creative Living, Mi - Mission, MA - Manipulation Awareness. Also in Chart 1 are found the sum of scores on the Pre and Post tests for the class only. In the third column is the difference between the two tests and in the fourth column whether the difference was a gain or loss. If there is a gain it means a rise in the level of actualizing in that personality item and vice versa for the losses. Chart 1 reveals that there were nine gains and four losses. Therefore there is rise in the class' level of actualizing.

CHART 1

Items	Pre Test Sums	Post Test Sums	Difference	Gain/ Loss
TO	145	152	9	+
CC	150	156	6	+
S	132	141	9	+
W	144	151	7	+
A	107	103	4	-
L	134	132	2	-
SI	136	142	6	+
PO	108	109	1	+
BE	140	146	6	+
TH	137	140	3	+
CL	143	150	7	+
Mi	157	152	5	-
MA	63	58	5	-

Chart 2 shows the sum of scores on the thirteen items on the pre and post tests of the control group.

CHART 2

Items	Pre Test Sums	Post Test Sums	Difference	Gain/ Loss
TO	519	522	3	+
CC	446	479	33	+
S	484	500	16	+
W	537	542	5	+
A	302	324	22	+
L	437	460	23	+
SI	472	498	26	+
PO	336	331	5	-
BE	486	489	3	+
TH	509	495	14	-
CL	467	505	38	+
Mi	558	576	18	+
MA	275	259	16	-

These sums reveal that there were ten gains and three losses and a rise in actualizing in ten of the thirteen items. The control group's level of actualizing experienced a greater increase than the class. This was my first indication that my hypothesis had failed.

Using a "Nonparametric Statistics" which means that one does not have to use a normal distribution of scores, we utilized the "Sign Test"¹ formula which breaks up the data into gains and losses of scores. The indicated level of significance is Alpha .05. We tested the null hypothesis by the sign test $n(-) + n(+) = 13$ items. The table² for the sign test shows that at the 13 items level, the critical

¹Robert Johnson, Elementary Statistics (North Scituate, MA.: Puxbury Press, 1976), pp. 514-521.

²Ibid., p. 516.

region is at 2 and since we have 4 losses instead of two or less, our null hypothesis is rejected. Therefore the data shows that there is no significant difference at the 5% (alpha) level.

The "sign test" theory says that the change in the 9 items is probably due to chance.

The sums of scores on Chart 2 reveals that the control group's level of actualizing raised more than did the experimental group, the class.

All of this data gives a clear conclusion--the hypothesis fails.

In this particular experiment, at this particular time and place, a class in Wolfhart Pannenberg's theology did not raise the level of actualizing of the experimental group. Their level of actualizing did rise during the eight month period but the "Sign Test Theory" says it was due to chance only. Should this experience be done again in the future with a change in technique perhaps a significant positive result might occur.

Perhaps if this experiment could have been conducted over a longer period of time, like five years, involving more experiences and crises in the lives of the experimental group so that they could apply this theology to their needs and use the fundamental convictions that such a system affords, maybe then would a significant change be measurable. Perhaps a better design would have been a control group outside the church who had never heard of Wolfhart Pannenberg's theology.

An interesting positive note that came out of this experiment is that both the class and control group have grown and have raised

their level of actualizing over the nine month period. We are not able to determine what caused the growth, but it is evident these forty-three church members of Spurgeon Memorial United Methodist Church have raised their level of actualizing over the nine month period from December, 1976 to September of 1977.

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APPENDIX

COMPUTER DATA

COMPUTER DATA

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PRE CLASS RAW SCORES

TO	CC	S	W	A	L	SI	PO	BE	TH	CL	MI	MA
015	015	014	013	016	017	016	010	013	016	018	017	009
013	012	015	016	007	012	014	008	016	015	017	019	006
020	019	015	019	018	018	018	018	019	016	012	020	006
014	015	018	015	004	010	011	005	009	016	013	017	001
018	020	016	018	016	017	018	018	018	016	017	018	006
017	014	016	009	003	009	011	007	010	013	012	018	002
013	019	006	018	007	014	011	010	020	012	010	010	010
017	019	016	016	017	017	020	015	018	016	015	019	010
018	017	016	020	019	020	017	017	017	017	019	019	013

9 STUDENTS

POST CLASS RAW SCORES

TO	CC	S	W	A	L	SI	PO	BE	TH	CL	MI	MA
017	018	014	019	016	019	016	014	015	018	017	018	005
019	020	017	018	017	019	019	016	019	015	017	019	006
014	017	016	017	008	009	017	010	014	016	018	020	004
017	018	016	017	016	015	020	013	019	017	018	018	007
017	014	017	013	002	007	008	005	013	015	016	016	002
017	015	019	015	005	011	012	007	013	016	014	017	002
020	019	016	020	017	019	020	017	019	013	016	016	009
017	016	017	015	015	018	016	015	015	017	017	017	012
014	019	009	017	007	015	014	012	019	013	017	011	011

9 STUDENTS

PRE CLASS STATISTICS

	SUM OF SCORES	SUM OF SQUARES	MEAN	VARIANCE
TO	145	2385	16.11	5.4
CC	150	2562	16.67	6.8
S	132	2030	14.67	10.4
W	144	2396	16.01	10.2
A	107	1609	11.89	37.4
L	134	2112	14.90	12.9
SI	136	2152	15.11	10.7
PO	108	1500	12.00	22.6
BE	140	2304	15.56	14.0
TH	137	2107	15.23	2.3
CL	133	2045	14.78	8.8
MI	157	2809	17.45	7.8
MA	63	563	7.01	13.5

POST CLASS STATISTICS

	SUM OF SCORES	SUM OF SQUARES	MEAN	VARIANCE
TO	152	2598	16.89	3.4
CC	156	2736	17.34	3.5
S	141	2273	15.67	7.1
W	151	2571	16.79	4.1
A	103	1457	11.45	30.9
L	132	2108	14.67	19.1
SI	142	2366	15.78	13.9
PO	109	1453	12.12	14.7
BE	146	2428	16.23	6.6
TH	140	2202	15.56	2.6
CL	150	2512	16.67	1.3
MI	152	2620	16.89	5.8
MA	58	480	6.45	11.8

PRE CONTROL RAW SCORES

TD	GC	S	W	A	L	SI	PO	BE	TH	CL	MI	MA
013	017	014	013	005	011	007	010	009	014	016	015	002
013	013	018	015	012	014	011	012	016	015	017	016	004
015	015	012	019	005	011	014	010	016	015	014	015	015
018	013	013	017	011	015	017	009	017	017	013	012	009
016	013	019	017	014	016	015	011	014	015	016	016	005
015	014	017	017	007	012	018	013	015	017	015	019	005
014	006	006	015	007	007	007	009	011	014	007	013	002
015	011	017	015	007	016	013	004	008	015	016	016	003
015	013	013	019	006	013	016	014	016	016	011	013	013
015	013	011	017	003	012	012	005	013	013	011	013	006
014	011	016	016	009	012	018	007	019	015	018	019	005
017	014	015	014	016	016	014	011	013	017	017	019	013
019	011	015	013	006	013	012	009	014	013	014	015	005
017	016	018	016	009	015	015	011	015	016	018	019	004
019	013	010	009	003	010	014	012	019	011	015	013	013
019	016	015	017	005	014	015	010	012	016	014	016	007
014	016	015	015	014	015	013	004	009	017	015	020	011
011	013	015	015	013	007	012	009	013	015	016	018	007
016	016	018	016	013	017	019	004	014	017	017	019	003
012	016	008	012	005	015	009	009	013	014	015	014	009
016	014	013	010	001	008	008	009	012	016	012	013	002
017	013	015	016	008	017	014	008	014	016	014	016	006
014	010	009	017	003	012	013	010	014	014	009	016	007
014	011	008	015	006	016	010	008	015	014	011	020	008
014	008	014	019	016	015	015	013	019	014	009	018	010
015	016	016	018	004	014	016	012	014	015	015	018	012
014	013	016	012	005	011	009	005	015	015	011	019	008
016	011	015	018	012	017	018	010	017	014	019	018	010
019	016	016	020	013	016	015	017	015	016	012	019	010
018	013	015	017	006	010	011	014	010	015	011	017	011
008	008	007	009	006	009	009	004	014	011	011	015	015
015	017	013	016	010	010	019	012	018	014	015	014	011
015	012	017	015	013	016	012	005	015	015	011	018	009
016	014	014	012	014	006	017	014	017	017	016	017	017

POST CONTROL RAW SCORES

TO	CC	S	W	A	L	SI	PO	BE	TH	CL	MI	MA
016	015	019	016	018	005	018	015	018	015	019	015	018
019	015	016	015	013	018	016	015	011	014	016	016	003
019	020	017	016	018	017	020	018	018	015	018	014	018
017	017	017	018	015	015	016	011	016	016	018	019	010
016	013	015	017	007	015	013	006	018	013	016	018	004
016	012	016	015	010	014	012	010	011	015	018	018	006
013	015	012	018	015	010	018	012	018	017	017	014	011
010	006	005	018	002	005	013	011	013	010	008	011	001
019	018	017	017	001	014	015	011	013	015	013	018	005
018	014	015	018	016	016	016	018	020	015	015	019	009
009	012	010	010	010	013	013	002	017	015	015	020	014
014	012	012	007	000	009	009	006	011	013	013	014	001
015	010	017	013	006	017	015	001	008	013	014	016	005
011	013	017	015	014	009	011	007	013	014	016	019	004
014	015	017	017	007	015	016	009	015	016	015	019	005
012	012	008	015	003	013	009	012	012	013	011	015	005
016	017	012	015	002	009	011	008	010	014	014	013	001
019	010	015	016	005	014	011	011	012	016	012	018	010
011	009	015	017	001	012	012	007	014	014	009	019	001
020	015	016	018	006	016	019	011	017	012	017	016	016
017	019	016	018	012	013	017	012	015	014	016	019	010
015	011	014	018	017	018	016	012	020	013	010	015	010
015	013	015	016	009	017	017	008	012	014	017	018	007
019	015	013	017	004	013	019	009	018	015	017	018	003
014	013	012	018	006	009	008	003	014	013	013	017	008
015	017	014	016	017	015	015	011	012	013	015	020	011
017	015	016	017	005	015	014	009	010	012	015	016	011
013	018	015	016	005	010	013	009	017	014	015	018	012
015	017	018	017	010	013	015	011	014	018	018	016	005
014	017	017	012	013	014	016	010	018	017	016	016	006
013	015	012	018	013	019	016	009	016	016	012	018	008
018	012	016	015	013	014	014	009	012	018	017	019	007
017	015	018	019	019	016	017	012	017	017	013	015	011
016	012	016	014	012	018	018	006	009	016	017	020	003

34 STUDENTS

PRE CONTROL STATISTICS

	SUM OF SCORES	SUM OF SQUARES	MEAN	VARIANCE
TD	519	9052	15.21	6.8
CC	446	6923	13.19	8.3
S	484	7965	14.09	11.3
W	537	9374	15.47	7.2
A	302	3482	8.55	18.9
L	437	6635	12.82	10.3
SI	472	7482	13.59	12.5
PD	336	4047	9.73	12.2
BE	486	7977	14.25	7.2
TH	509	8514	14.90	2.2
CL	467	7362	13.59	9.3
MI	558	10516	16.47	5.3
MA	275	2983	7.88	16.5
			0	

POST CONTROL STATISTICS

	SUM OF SCORES	SUM OF SQUARES	MEAN	VARIANCE
TO	522	8272	15.35	7.5
CC	479	7053	14.11	8.9
S	500	7644	14.73	8.5
W	542	8844	15.94	5.9
A	324	4150	9.54	31.2
L	460	6636	13.53	12.1
SI	498	7598	14.65	8.9
PO	331	3699	9.74	14.0
BE	489	7385	14.38	10.3
TH	495	7313	14.59	3.1
CL	505	7743	14.86	7.1
MI	576	9922	16.94	4.8
MA	259	2695	7.63	21.2